

Innocency Vindicated



In Answer to a Pamphlet Entituled, Nath. Coleman's *Epistle*, &c. Wherein, Lyes, Forgeries, Blasphemy, Ranting Doctrine, and Atheist-like Practices of the Authors, Approvers, and Licencers of those FEW WORDS, &c. are manifest (and by their own Judgment and Testimonies proved) and they justly reprov'd, according as in Scripture it is said, *VIZ*,

A Righteous Man hates Lying, &c.

A False Witness shall not go unpunished.

But it is hoped this following will be verified on some of you, *Viz.*

A Reproof entereth more into him that hath Understanding, than a hundred Stripes into a Fool.

Published for clearing the Truth, not out of Love to, or Desire of Contention.

SURELY the Wicked Ones Time is short, he doth so rage through his Ministers, G. F's Preachers and Party, G. W. &c. his Brethren, of a Meeting called, *The Second-days Meeting*: who have manifested themselves false Apostles, Evil-workers, by their Pride, Envy, Forgeries, and Untruths, that they have lately licensed and Published: Subscribed by G. W. J. F. and other such Mercenaries, whose Qualifications are such, that little notice need be taken of them, but to pity their State, who seem to be given up to that Lying Spirit, which was suffered to be in the mouths of *Ahab's* Prophets; which have also influenced not only G. W. &c. but also the rest of the Licensors and Approvers of that piece of perverse Envy of theirs, Entituled, *A few words to N. C's Epistle* (to whom this is intended) the which I shall not now detect in all the Lyes, Forgeries, and Perversions, &c. but observe some of them, that by the Fruit the Reader may know the Tree; (*i. e.*) that Spirit which G. F. and G. W. &c. be of, and of one Mind in, and that they term the Spirit of God, Christ, Eternal, Truth, &c.

Page. 2. They insinuate with the word (*whilst*) *That they look not at things that are, but at things that are not seen, &c.* But it is evident to the contrary, by their so much looking at G. F's Imagination of *Womens-Meetings*, apart from Men, that they term them, *The Great and Good Ordinances of Christ and the Gospel*. And wicked and scandalous Persons that conform to them, they have had Unity with: but other Conscientious Persons, who cannot adore them, they disown. Now these Meetings & Forms are seen, and they do look at them; therefore that is a false affirmation, although insinuated with the word (*while*)

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And thus by their justifying the Wicked, and condemning the Just, are manifest to use false Weights and Measures, and therefore an Abomination to the Lord, altho the chief

Not those you weigh or measure the Goods of Trade by, but allow your selves in that you condemn in others.

means they enrich themselves by. And although your pretence is against the falseness, and unsoundness of N. C's Doctrine ; (in the Title page) and you there say, (*Shewing them.*) but I can find none of

his you have shewn, therefore in your own terms, *that is a Lye in the Front.* But the cause why the Dragon casts such Floods (through you) of Lyes and Forgeries, and Perversions against N. C. and his Epistle, seems to be, because it is Printed without your Licence, and so a Denial of your Supremacy ; he would not receive the Beasts Mark, therefore you will not suffer him to buy nor sell : the Spirit of Charity, manifest in that Epistle, hath given such a deadly wound to the Beast, that Spirit of Pride and Imposition, your chief Leader ; therefore you charge N. C. with *Ranterisme, Blasphemy, and unsound Doctrine*, but you have not proved it so ; therefore your false Charge on him is truly your own. And for that which you mention, *pag. 3. of N. C's saying, Wherein they have been acting for him.* It is an Errour in Printing one word, *Viz. (not)* left out, but was corrected with a Pen in most of them : and should have been, *Have not been acting for him.* Had you that you falsely pretend to, *Viz. Discerning and Judgment on all Occasions* (as you say) *God hath furnished you with :* you would have known so : for the Spirit of Truth and Charity (which you are at Enmity with) had you been acted by that, it would have shewn you, that he meant not as you interpret. And you are proved to be out of the Infallible Spirit, and so no Ministers of Christ. G. F. says, *Those that have Father and Son — know where Sin is standing, and where it is finished ;* (also he saith) *he could know Saints from Devils.* I could name some who have preacht, and their Testimonies recorded and owned among you (but could fall down and worship your great Image) that I think, you dare not deny, but they had Sin standing : nor dare you say much for their being Saints : and if you knew that such Sins were standing, you were great Hypocrites, that you could connive thereat : your Enmity is so great against N. C. and because you have not just cause to find fault, therefore you unjustly quarrel with the Direction of his Epistle, (To be read in the Assembly of God's People.) This, in your 4th. page, you call, *his Prescription :* if so, your Master G. F. G. W. and most of you, who usually directed their Epistle to the *Children of Light, or People of the Lord, &c.* are such. For do you not give them out to be read : nay, your persecuting wicked Bull against J. S. was not that given to be read in the Assemblies of Gods People ? when that false Accuser G. F. sent his Lyes abroad against J. S. and ordered them to be shewed to Friends, and others, to defame J. S. Was not he then by your Rule, a very wicked Prescriber ? For shame, do not thus unmask your selves, *Babels-Builders :* Judge another, and do the same thing : but seeing you so call for plain Scripture, to prove things, why do not you by plain Scripture prove, that

INNOCENCY VINDICATED.

that *N.C.* ought not so to direct his Epistle. You query, in pag. 4. *What must they reap that sow to N.C.'s Orders, &c?* I say, they that read his Epistle in the Spirit of Charity and Humility (which you are far from) will reap benefit; but such as you, that read in the Spirit of Pride and Envy, will (if they repent not) reap *Corruption: For the Plowing of the Wicked, is Sin.*

And for that you seem to make an Advantage on *N. C.* because he said, *G. F. was raised up of God to be an Elder*: know, that he is not the first good Man that hath been mistaken, as *Peter*, & some *Martyrs*; nay, one of your selves said, *He knew not what Spirit influenced him*: but know, that *Pharaoh* was raised up of God: also that, *Esau* was *Elder*, and came out first, as some of you boast *G. F.* did.

In pag. 4. and 5. you also quarrel against *N. C.'s* good Counsel to Friends, *To believe in the Light, that they may be Children of it.* Of this you say, *O what Confusion is here?* But you prove none in his words; only shew that your *Babel* Spirit is confounded at the weight of *N. C.'s* sound Testimony; but your quarrel is, because he terms them *Gods Children, &c.* For, say you, *Those words (MAY BE) clearly imply, they are not yet.* Also you say, *Are the Children of God still in Unbelief, &c.* But *N. C.* did not say, they were in Unbelief, &c. But had you been imployed by the Spirit of Charity and Humility, that would have imployed you better, than thus to strive about words, whereof cometh Envy, &c. And although *Gods Children* are not properly and strictly to be said to be in *Darkness* and *Unbelief*, yet we find *Peter* term them, he wrote to the *Elect according to the foreknowledge of God, begotten of God into a lively hope, to an Inheritance uncorruptable, reserved in Heaven (saith he) for you.* Yet to them he also says, *Let none of you suffer as a Murderer, &c.* Also to those he termed, *HOLY BRETHREN*; and in whom it is said, *The Word of God did abide*: yet they are bid, *Not to love the World, &c. Harden not their Hearts, &c.* Many Instances may be given from Scripture, that sufficiently clear *N. C.* from you Charge him with, *Viz. his Confusion, &c.* But your confused *Babylonish* Spirit of Strife, might have said to the Apostles, *What, Can the Elect of God be Murderers, &c. What Confusion is here?* But if you regard not the Scriptures, methinks you should have regard to your Master *G. F.* for he hath said to some, *You are manifestly declared to be the Epistle of Christ—wrote with the Spirit of the Living God, which (not shall, or will) but, hath given you Life (saith he) and will bring you to the City of the Living God.* These are as high Titles as *N. C.'s*, and given to them that were then in Errour; which is not the way of Light, but rather of *Darkness*; which you say, *is the way of the Wicked.* But they could sacrifice all *Spirituals* and *Temporals* to this Spirit of Pride and Envy of *G. F.'s*, and term it (as you do) *the Spirit of God.* And surely, notwithstanding these were such *HIGH GROWN CHRISTIANS* with *G. F.* yet their State (as well as many more among you) need such Counsel as *N. C.'s* is, that you term *Confusion, Viz. Believe in the Light, &c.* Now you have herein

shewed yourselves partial, and respectors of Persons, and are found doing the same things your selves that you condemn *N. C.* for ; and therein do appear, not Ministers of Christ, but false Apostles, and evil Workers : for what harm is there in saying, to any *Believe in the Light* : for how oft said Christ to *Peter*, *Loveſt thou me*. And the same Judgment you have given against *N. C.* *G. F.* is under : for the same you meet to others, you shall have. And your Unrighteousness is further manifest, in that you so oft call for plain Scripture to prove : But then did you as you ought,, you would have proved by plain Scripture, this Counsel of *N. C.*'s to be *Confusion* ; but that you cannot do, but abuse and pervert his words, in your 5th. pag. where you cite a few of his words, saying, *God is feeding his Flock with the Bread of Knowledge*. This is but part of *N. C.*'s Sentence : for you leave off at the word *Knowledge*, where there is not the least stop : yet *N. C.*'s Sentence is, in his 2d. pag. thus, *Whom he is feeding with the Bread of Knowledge and Understanding of those things belonging to your Everlasting Peace*. These ten last words you leave ont : And indeed the words neither sound Doctrine, nor good sense, as they, wicked *Atheist-like* cite them : (their own term) And that so you may abuse the Reader, as well as belye *N. C.* you mention not from what page in his Book you cite those words (your old trick) but having forged a Sentence, then you call on *N. C.* for Scripture to prove it ; and abuse the Scripture also : for you say in page 6. *God commanded Adam that he should not eat of the Tree of Knowledge*. You leave out *THE*, there, and also those words next adjoining to *Knowledge*, *Viz. of Good and Evil* : that thereby you might run down *Knowledge*, and nurse up *Ignorance*. (By thy Complexion, O *Babel*, it is easie to guess whose Daughter thou art) Out of thy own mouth art thou condemned : for you term *T. C.* wicked *Atheist*, for leaving out some superfluous words in the Sentence, and not material to the Matter : but for your Prof, that *N. C.*'s is, as you say, new Doctrine, you say, *Christ is the Bread of Life*. Well, *N. C.* never said to the contray. But Christ said, *To know thee the only true God, and Jesus Christ, whom thou hast sent, is eternal Life*. And this *KNOWLEDGE* of Christ is Meat indeed, and I think may be fed on by the true *Christians* (altho despised by you) and is not, as I know of, any where forbid by God : and it is wrote, *He was to give Knowledge of Salvation unto his People, &c.* This is plain Scripture : but it seems, is *New Doctrine* to you *New Spiritual Lords* of *G. F.*'s *Conclave*. And this is the *Knowledge*, and not the *TREE* of *Knowledge*, forbid by God, as you would perversly insinuate that *N. C.* means : and seeing this is to you *New Doctrine*, *Viz. That God is feeding his Flock with the Knowledge of those Things which belong to their Everlasting Peace*. It is evident, yours is another Gospel than the Scripture declares of, therefore you to be accurst : also your *Forgery* is manifest in this Passage : for *N. C.* doth not say, *God is feeding with the Tree of Knowledge of Good and Evil*, forbid *Adam* : but he says, with the knowledge of those things belonging to their everlasting Peace : and I think there is not much difference in

in substance) between *N. C.*'s term of *Feeding*, and that in the Scripture afore cited, of *giving*; and that also of *Salvation*, and *N. C.*'s term *everlasting Peace*. And therefore, although you impudently term *N. C.* *Fool* and *Novice*, pag. 12. yet you appear more like such than he; also by your continuing your Perversion on *N. C.*'s sound words. In his third page he says, *All fear Him* (i. e. God) *who* (says *N. C.*) *is able to cast into HELL FIRE, where* (i. e. in Hell) *the Fire never goeth out, but remains for ever on the Minds of such as disobey the Truth, which is the earnest of their everlasting Misery, that is their Portion for ever.* Then you begin to cavil and query, in page 6 and 7. "If any should be prevailed on to disobey the Truth (say you) is there no way for their Restoration, &c. Will not that Faith that he (i. e. God) is Author of, procure no relief. I answer, that in *HELL*, as *N. C.* says, where the Fire never goeth out, there is no way for their Restoration, nor no Relief; and that I will prove by Scripture; *The Wicked and all that forget God shall be cast into Hell, where their Worm never dyeth.* Also the Parable of *Dives* and *Lazarus*, Luk. 16. 26. *Between us and you* (says *Abraham*) *there is a great Gulf fixed, that those that would pass from hence to you, cannot; neither can they pass from you to us, that would come from thence;* (i. e. Hell torments.) This is plain Scripture, and proves *N. C.*'s Doctrine not *Unsound*, as you falsely say, but proves you ignorant of the Scriptures and Power of God. But your Cavil seems to lye against his words (*for ever*) by your putting them in a big and distinct Letter: which words (*for ever*) you pervert, as if he thereby did leave such as disobey the Truth; as you say, *no way for Restoration*; although they obtain (as you say) that Faith which he (i. e. God) is the Author of. That this is you meaning thus to represent him, is evident by your serpentine way of querying; which although you are too wicked, yet you dare not positively affirm but by insinuating it by *Queries*: by which your *Equivocating* is evident, for in common acceptation, such manner of querying do imply the matter queried, undeniably true: also it is further evident, that your design is to render *N. C.* so uncharitable or ignorant, that if any (as you say, p. 6, 7.) *should be prevailed upon, for want of watching, to disobey the Truth, that there is no way for their Restoration, if they obtain that Faith God is Author of.* I say, it is evident, it is your design to render *N. C.* thus uncharitable, because you say, *What, no Place of Repentance?* Or else you render your selves to believe Hell a Place for Repentance, and do not believe *everlasting torment* to them that disobey the Truth. And indeed, your unchristian Practices considered, you give cause to fear you are too much tinctured with such Atheistical Principles. But you wicked ones, could you not read in the same 3d. page, *N. C.* says (of God) *That he desires not the Death of a Sinner, but rather desires all should repent and live.* By these Words it is evident, that *N. C.* believed a way for Restoration of them that disobey the Truth, and was not so uncharitable as you represent him, and never meant nor said otherwise; although you have wickedly endeavoured to render him as uncharitable as your selves, and have, by abusing him, drawn out your own Picture. AL-

so your Envy or Perversion is further evident in this : *N.C.* speaks of those that disobey the Truth : now, *those that repent, and obtain that Faith which God is Author of*, are not in Truths, nor *N.C.*'s esteem, disobedient Ones therefore are not the Persons he mentions. Also *N.C.* speaking of God, says, *He is able to cast into Hell, Where the Fire never goeth out*. And it is evident, *N.C.*'s word *WHERE*, refers to the place *Hell*, or *everlasting torment* : and you would insinuate, that he means, *upon their Minds*, *FOR EVER*, while in this Life ; nay, although they obtain that Faith God is Author of. Now *N.C.*'s Doctrine is by Scriptures proved sound, and you false Accusers and Perverters ; and indeed 'tis no wonder *J. F.* says, *pag. 7. N.C.'s Epistle reaches not Gods Witnesses in his Conscience*. I say, how should it, for it was not directed to such as you, who manifest your selves to have made Shipwreck of Faith and good Conscience : but know, the Fault is not in his Epistle, but in your evil defiled Consciences, for such proud and envious *Pharisees* as you, have always resisted the Truth, ever since your Father *Cain*, through his Seed, to your Master *G. F.* and all of his Spirit, although you call it the Spirit of God, as your Mother *Babylon* ever did deck and call her self the *Bride*, the *Lambs Wife* : but he who said, what concord hath *Christ* and *Belial* ? Was never so unequally yoked, as himself to be loving, long-suffering, humble, &c. and his Bride envious, proud, lying, and *not to suffer*, &c. as you be ? No surely, *Babel*, for all your golden Cup, yet you are full of these aforementioned, and many more Abominations ; although you are suffered yet to go on, to fulfil the measure of your Wickedness in continuing the perversion of *N.C.*'s sound words, saying in their page 8. to *N.C.* *Let us have Scripture to prove, that that Pillar of Cloud by day, and that Pillar of Fire by night (which went before old Israel) shines in all Gods Peoples Hearts and Consciences*. Reader, observe how variously they render *N.C.* in these two pages, *Viz.* 8. and 12. of their book, both from his 4th. page. Observe that in this above, from their 8th. page, they are manifest Forgers, for they add into *N.C.*'s Sentence, about the middle of it, these words, *Viz. Which went before old Israel*, and change his word, *The*, into *That*, and that they do intend to deceive the Reader, & abuse *N.C.* They mention not from what page of *N.C.* they take those words : also that they intend this above forged Sentence as his, is evident by their so peremptory calling for Scripture to prove it ; for why should any make a Sentence, and call to their Opponent to prove it ? I say, this shews, they designed their own *Forgery* should be taken for *N.C.* his Doctrine.

And in the 12th. page you cite the same Passage from *N.C.*'s 4th. page, thus, say you to *N.C.* *God, saist thou, hath visited — that — none may be drawn out from the guidance of Gods Spirit, to joyn to any Form — but as you are lead by the Pillar of the Cloud by day, and Fire by night — which guides the Footsteps, &c.*

Now Reader, observe, that as on their 8th. page, they add to *N.C.*'s Sentence, eight words in the middle of it ; so here in the 12th. page, they leave out of the middle

middle of his Sentence, these eight words, *Viz. Which shines in all the Hearts and Consciences* : which is wicked Atheist-like, by their own Judgment : and the more wicked in them here, because, by leaving out those words, they render *N.C.* as directing to some other Dispensation than Christs, as is evident by these next adjoining words, *pag. 12. they say, Is not this Man become a Fool, thus to preach up the Pillar of Cloud, &c. to lead out of Transgression, which (say they) is the Work of Christ, &c.*

Thus the Reader may see the wickedness of the Spirit that acts them (which they blasphemously term, *the Spirit of God*) for in both their Observations on these words of *N.C.* in their 8th. and 12th. pages, in the 8th. they add to, and in the 12th. leave out his words, and all to pervert the truth, and perswade People that *N.C.* preaches up some other Dispensation than Christs, as afore cited from the 12th. page, even as they say in *page 8. A visible Cloud and Pillar to the Outward Eye* : when as *N.C.* only uses the terms of *Cloud* and *Fire*, as Metaphor, and doth not strictly mean as they say, *a Cloud of Fire visible to the Outward eye* ; and to make these their Perversions currant Gold, such as they in *pag. 3. say, come and buy of me.* They add in *pag. 8. Which went before old Israel* : and in *pag. 12. leave out these words of N.C. Which Shines in all in your Hearts and Consciences, &c.* For by these words it is evident, *N.C.* could not mean as they say, that *visible* Cloud and Fire, visible to the outward eye, but the invisible to the carnal Eye (that they look with) Light, or Spirit of Christ ; which as *N.C.* truly says, *shines in all their Hearts and Consciences.* And for all these Inquisitors do so often call it *new Doctrine*, and for Scripture ; yet they have not by Scripture proved it new or unsound ; for in Scripture Christ is termed a *Door*, a *Vine*, &c. which are but *Metaphors*, and not that he is *strictly* such. So is *N.C.*'s meaning, as is evident from his following words, by them left out ; for, by *Cloud by Day*, and *Pillar by Night*, is meant only the Certainty or Visibleness of this Dispensation of Christs Light, and not that Dispensation or appearance that was visible to old *Israel* in the Wilderness. For although that Dispensation had differing appearances, as a *Cloud & Fire*, yet it is not to be taken as two different things, but one and the same, that appeared by day and night. And if you had lived in those days, when the Apostle said of the *Rock* that followed *Israel*, that it was Christ, surely you would have termed it *New and Unsound Doctrine*, and called for plain Scripture to prove it, for the *Light* may as properly be termed, *The Pillar of Fire, or Cloud that shines in all his Peoples Hearts*, as the *Rock* was Christ. *Pag. 8.* Again you pervert *N.C.* his words : in *pag. 6.* he speaks of some that act, and not from the Guidance of Gods Spirit : he advises them to take heed, *that they provoke not the Lord, and they perished from the Knowledge of him in their own particulars* : for, says he, *for want of that* (i.e. the knowledge of him in their own particulars) *the People perished in all Generations.* But you cite not his words truly, but forge a Sentence of your own, saying to *N.C.* *Thou, speaking of the Knowledge of God, sayest (say you) for want of that the People perish.* But you mention not *N.C.*'s words, which shew what Knowledge he means,

means, *Viz. The Knowledge of God in their own particulars* : but you perversly say, *This Complaine was made by the Lord through his Prophets — but it was when the Priests Lips should keep the Peoples Knowledge.* But you care not to admit it to be the State of People now ; for it seems not your Interest, *that People should know the Lord in their own particulars* (but G. F. and you of the *Second-days Meeting*) which is the Knowledge N. C. saith, *they perish for want of* ; although you Forger-like leave those words out, and pervert his meaning, as if he meant natural and common Knowledge as Men, as is evident by your following words, saying, *What thinkest thou, if those Men perish, will it be for want of Knowledge or for want of Obedience.* Hereby insinuating as if N. C. preferred Knowledge before Obedience. But know you, new Lords, that in Scripture since *Disobedience is taken for Ignorance, or not knowing* ; as in that Prophet cited by you it is said, *Israel followed her Lovers, and forgot me* : And again *Ephraim Provoked him with High Places, therefore shall his Blood be poured upon him.* Also it is said, *Samaria shall be Desolate, for she hath rebelled against the Lord.* By these it is evident, that People were punisht for Disobedience and Rebellion, and not for want of knowing their Duty ; for they could not properly be said to have forgot God, unless they had had the *Knowledge of God*, and you abuse the Scripture, to infer, as if those People in *Hosea's Days*, were so ignorant ; for he said, *My God will cast them away, because they did not obey him.* And for all that, you make so much difference between then and now, as if their Knowledge was to come from the Priests : yet *Moses* directed them to the same *Word of Faith*, as the Apostles preacht (and not to the Priests Lips without) saying, *The Word is nigh in the Heart and Mouth, &c.* Also the Apostle says of the *Gentiles*, Romans first, *Because when they knew God, they glorified him not as God, wherefore God gave them up to their Hearts Lusts.* Whereby 'tis evident that not only the Jews, but the *Gentiles* also, perisht for want of Obedience, and not for want of Knowledge ; and the Caution, as worded by N. C. is very proper for this Generation, although you put it off to past Ages, for Christ said, *It was Eternal Life to know God and Jesus Christ, whom he had sent.* And it is not for want of this (*i. e. eternal Life*) that the People perish now : but in your esteem the people perish for want of obeying your Laws of *Womens-Meetings*, apart from *Men*, and they to have power to examine Men twice before they marry, or else not to *Suffer or Permit* (say you) *Marriages* ; and for not conforming to such your new invented Laws, you have the Impudence to defame and unchristian People : for should the *Knowledge of the Lord in their own particulars*, be increased, then you, G. W. &c. (*Shrine-Makers*) your Craft by which you have gotten much Gain, will be in danger.

In your *Postscript*, pag. 11. You cite N. C.'s words from his 2d. page, *Viz. The Kingdom of God comes not in Outward Observations, but is felt within, therefore all gather in from that which would draw out the Mind from God, to observe days, &c.* — But as you are inwardly drawn by the Truth in your own particulars.

Then

Then in your 12th. page you say to N. C. *May the People of God — have their Mind by the Truth in their own particulars, inwardly drawn from God, &c.* And you go on, and say, *What RANTING Doctrine is herse asserted, that the Truth may draw Peoples Minds off from God, &c.* You have saved me the proving your Doctrine *Babylonish* and *Ranting*, for you have confessed it : but I shall prove this Doctrine not N. C's, but yours ; for he says not so, nor is it deducible from his words, for his words be sound : he warns Friends from *THAT* which would draw the Mind from God : he doth not say, nor mean the *THAT* which would draw the Mind from God, is the Truth : for that cannot be ; but N. C's words do imply, that there is such a Principle or Spirit which he terms *THAT* ; even that of yours, which leads you thus to bely him, and pervert his words, and falsely accuse your Brethren, and would compell them to fall down, and worship your great Idol ; and you do, by your practice, teach, that unless People will be circumcised with G. F's Circumcision, and keep his and your Laws, they cannot be saved : this is the *THAT* which N. C. warns from, which you call the *Spirit of God and Truth* ; and which drew out their Minds to that *erronious Barbadoes Judgment* (your Principle) also, that led G. F. to send that wicked, deceitful Letter, mentioned in 1st. 4th. and 5th. *Babel's*, and *THAT* which would not suffer nor permit *Marriages*, without the consent of two of G. F's *Womens-Meetings*, &c. And dare be so impudent, as to out-face the Law of God, and the Law of the Land, to make such an unalterable and perpetual Order : also that which contrived and brought forth that abhorred *Bull* of 66, against *J. S.* &c. and which is not only so impudently envious, but so Luciferiously proud, as to promise People *absolute acquittance in Gods Sight*, on Conformity to your Commands : also dare be so impudent, as to say, it is by the *Spirit and Power of our God* : if you mean the *True Eternal God* ; I say, *O abhorred Blasphemers*. But for your God, *THAT* Spirit which N. C. cautions from, it is like *THAT* which also terms that 66 wicked *Bull*, the *Judgment of the Eternal God*. And that dare say, there is no way for *J. S.* to come to Peace with God, but by this your *Judgment* ; and that (*THAT*) is the Door he must enter at. This *Judgment* or *Bull*, is your writing, & by you thus set in the Place of, or above Christ and Scripture ; and yet G. W. hath the impudence to say in his Book, Entituled, *The Quakers Plainness*, pag. 70. 71. *VIZ. Nor did we ever prefer our Books before the Bible, but do prefer the Bible before all other Books : Our Principle never was to bring our Books in comparison with the Scriptures.* But this Quibler G. W. will think to creep out at the word *Books* ; he may say, this 66 *Bull*, or *Judgment* is not a Book ; to which they have ascribed the very Office of Christ, and Judgment of the Eternal God ; nay, of their *Womens-Meetings*, and other Inventions of G. F's, they call them the *Great and Good Ordinances of God and Christ*. These blasphemous luciferian Practices and Principles of theirs, in thus adoring the Product of their own proud and envious Spirit, do not only manifest G. F's, and his Parties Impudence, but also G. W's

great wickedness, thus to out-face such an undeniable Truth, or his wicked old quibbling Trade, by his *Jesuitical* reserve of distinction between Books and Writing; and although this be a digression, yet a manifest proof of the unjustness and confidence of *G.W.* and his Abettors of *G.F.*'s Party, that dare affirm or deny such things. I say, *THAT* also which led you of the *Second-days Meeting* to license such Lyes, wicked Forgeries, and Perversions, as *G.W.* *R.R.* and *J.F.* are proved guilty of; and doubtless, *THAT* lying Spirit, which said, he would be in the mouths of *Ahab's* Prophets, is in *G.W.*'s, &c. mouths, that leads him and you out from God, to entitle such Wickedness *Righteous Judgment*, and the *Judgment of Truth*, as you do. I say again, this your *Luciferian* Spirit, which you so entitle and exalt above all, is the abomination standing where it ought not, and is *THAT* *N.C.* means, and warns Friends from, and *THAT* which too much rules in your *Men's* and *Women's Meetings* of *G.F.*'s Party, giving power to such as *G.W.* to send out of their mouths floods of Lyes and Perversions against *J.S.* *N.C.* *W.R.* &c. whom it cannot lead out from God to adore *THAT*, and is *THAT* which leads you to forge such blasphemous, ranting Doctrine, and blind you, so as that after you have forged such, to father it on *N.C.* and then term it his, when indeed it is *Blasphemous Ranting Doctrine* of your own: and therefore, O *Babel*, out of thy own mouth art thou condemned, for asserting *Confused, Babylonish, Ranting Doctrine*, viz. *That the Truth may draw Peoples Minds off from God*, pag. 12. and it is not *N.C.*'s. For the Truth as it is in Jesus, will not draw any from God, although that you falsely call *Truth*, will (as it hath done you) draw all that follow it into its own nature, *Pride, Envy, Lying, Perverting, Babylonish, Ranting and Confused Doctrine*. Yet *N.C.* doth believe, that the Truth may draw into some Outward Things, as *Days* and *Times*, &c. but whosoever is drawn thereby to observe them, cannot be said to be drawn from God, although into some Outward Observations, &c. pag. 12. You also query, *What are those days*, &c. *he would not have them observe?* Also, *What they be which they may observe?* In answer to you *Inquisitors*, I say, *N.C.* hath shewed what *Times*, &c. he would not have observed, viz. Outward Observations, as *Days, Times*, &c. that any be drawn to by *G.F.* or you his chief *Cardinals* of the *Second-days Meeting*, and not inwardly drawn by the Truth in their own Particulars: he would have them follow the Lord's, (not *G.F.*'s) *Requirings*, in themselves; and if the Truth in their own particulars draw any to your Meetings, *N.C.* is not against it; but if *G.F.* or *G.W.* command them to meet in any Place at the 11th. hour, or once a month about the 10th. hour; or if you be so *Luciferian* to command, *they shall not Decline, nor remove their Meetings*, this *THAT* which would draw out their Minds from God, to the Observation of these Outward Things, because you so write and order — and they not inwardly drawn by the Truth in their own particulars; these be them *N.C.* would not have them observe. And here you may see that *T.C.* hath shewn what *Times*, &c. he would have

observed, and what not ; also *N. C.* hath shewn himself to have (according to the advice of the Apostle) *put on Charity*, in that he doth not condemn, or is against observing of Days, &c. but doth admit some may be inwardly drawn thereto, although such as *G. F.* or the *Second-days Meeting* may order. But this Spirit of Charity in *N. C.* torments your Spirit of Pride and Envy, in that it allows God's People may be of various or differing Minds and Judgment, as to outward Observations of Days, &c. Which is contrary to you, and proves your Doctrine false, *Viz. That they must be all of one Mind and Judgment, &c.* This true Charity in *N. C.* is that which offends you, and not any false Doctrine, or sinful Practice, for you can connive at Wickedness, if they conform to your Appointment : but *N. C.* would not have the Spirit or Power of appointing any Form, Time, or Place, lockt up only in *G. F.* and you of the *Second-days Meeting*, to govern not only all *Europe*, but *America* also : and therefore *N. C.* says truly, in pag. 2. *The Light, &c. will let you see his* (i.e. God's, and not *G. F.*'s) *Mind concerning you ; for* (says he) *all Times and Seasons be in his* (then not in *G. F.*'s) *Hand.* And it is truly said, *It is the general consent of all Sound Protestants, that no Traditions nor Cannons of any visible Church* (then not of yours) *but the Scriptures ONLY, interpreted by the Spirit in us ;* (then not without us in *G. F.*) *gives the final Determination of Matters of Religion, and that only in the Conscience of every Christian to himself.* This was, and is sound Protestancy. But perhaps that may not be for your Advancement, now to appear such ; but rather on the contrary, *Believe as the Church believes* : that is more likely to advance *G. W.* to *G. F.*'s Place of Chief, or Arch-bishop of all your Party ; and then why may not your Father allow the Order of *St. George*, as well as of *St. Francis*, &c. You cannot assume a more seeming harmless Title than your Brethren the *Jesuits* have, *Viz. The Order of Jesus.*

Pag. 13. They say to *N. C.* *Thou warns Gods People not to joyn to any Form.* And then they perversly paraphrase on this their Forgery, and say, *Though the Apostle exhorted to turn from those that had the Form of Godliness, and not the Power* — yet, say you, *I never read that he exhorted not to joyn to any Form.* Hereby rendring *N. C.*'s words in general against (any Forms) without exception ; when as *N. C.*'s words have in the same Sentence an Exception, *Viz. But as you are led by the Pillar of Cloud by Day, and Fire by Night which shines in all your Hearts,* says *N. C.* Now these 24 words they leave out, and take no notice of in this Forgery, to make him appear against any (or all) Form ; when as it is evident by the following words, *N. C.* admits that they may be led into some Forms by that Light which shines in their Hearts, &c. which he there metaphorically terms, *a Pillar of Fire or Cloud* ; which terms be not *strictly*, but *figuratively*, used there, as *G. W.* says of the Titles of their Books : and I cannot express the greatness of their Envy, and Falseness in this ; for in their using this one sentence of *N. C.* pag. 4. they 1st. in their 8th. page add in words, and then here in the 12th. page leave out words, to pervert *N. C.*'s words, and ren-

der him as preaching *another Ministration than Christ*; and also to preach up a *Visible Cloud to the Outward Eye*, and that *Cloud and Pillar which appeared to Old Israel*, and now also (for fear that their Wickedness should be manifest in these absurd *Forgeries on N.C.*) they have another Forgery from the same Sentence, that *N.C. counsels God's People against any (i. e. all) Forms*. All which be their own *Forgeries*, and not *N.C.'s words nor fence*: for by this their way of dealing, one may undertake to prove or disprove what they please; nay, one may charge Christ himself with saying that which was not true; for he said, *Those whom thou hast given me, none is lost but the Son of Perdition*. Now if one should cite only those first words, *Viz. Of those which thou hast given me, none is lost*; and leave out these latter words, *Viz. but the Son of Perdition* (as they do by *N.C.*) then the fence is quite altered, and those words a general affirmation, *that none was lost*: when as the Son of Perdition was lost. Thus wicked Atheist-like do these People abuse and forge false Sentences, and render them *N.C.'s*: and then for a further blind to their Wickedness, in pag. 13. they bring in *N.C.'s words, But as you are led by the Pillar, &c.* And then query in pag. 13. *May they by this Pillar be drawn from the Guidance of God's Spirit within them, &c.* And again in the same 13th. page you again set up your *Inquisition Office*, and say to *N.C. Doth thou believe that this Pillar will lead from the Spirit of God within, &c.* I say, there is no ground from *N.C.'s words* for this Query, for he never said they may; but as I have said before, by *Pillar*, he means *Spirit*, and that they be but one, although differing Appellations; as many more are given in Scripture to God, as *Fire, Love, &c.* yet but one; and as I said, those terms of *Pillar of Fire*, and *Cloud*, be but *figuratively*, and not *strictly*; and *N.C.* means but one, and not two distinct Principles; but the *Pillar*, the *Spirit*; and the *Spirit*, the *Pillar*; and that cannot draw from its self, for God is not divided. And had *N.C.* expressed that *Pillar and Cloud* that appeared to *Old Israel* (which you seem by your Query to say) *was visible to the Outward Eye*, pag. 8.) yet it is absurd, if not Blasphemy, to suppose that could or would lead from God; but *N.C.'s words of Exception*, which follow, *viz. but, &c.* do, as I aforesaid, manifest his Christian Charity, in that he doth not condemn, or advise against all Forms in general, but allow that some, may be led into some Outward Observations by the *Pillar or Spirit*; and this you could not but know. If You had quite deserted Christianity, had not you also abandoned *Morality*: and for that you seem in your 13th. page to blame *N.C.* saying to him, *Thou seems to make the Pillar of Fire, and the Spirit, two differing things*. But this also is proved false, for *N.C.* means but one by those two, as is aforesaid; but you seem to make them two differing things in your 8th. page, saying, *Doth not God by his Light, and not by that Pillar Old Israel followed, shine into Mens Hearts, &c.* Also again in the 12th. page you blame *N.C.* for preaching up the *Pillar, &c.* — to lead out of Transgression, which (say you) *is the Work of Christ in this Gospel day*. By these words, giving cause to think that

that you do not believe it was Christ's Work in former days, to lead out of Transgression ; but your perverse Spirit is here manifest, in that you seem to blame N. C. for what you do your selves (*Viz.* seem to make the *Spirit* and *Pillar* two differing things) Hereby you bring your selves under that Judgment, *Viz.* condemning another, and do the same thing. And although you so despise N. C. and his good Counsel, for supposing any whom he terms *Gods People*, to be in a State that hath any Night ; as is evident from your Saying in page 13. *Why dost thou direct the Sons of Zion to follow the Pillar of Fire by Night, &c.* And then you say, *Paul said, You are all Children of the Light, you are not of the Night.* Yet among you are evil Works, which are of the Night ; and therefore you are not yet in that *Jerusalem* you speak of ; where you say, *There is no Night.*

Page 14. You say, *The Lord grant that they (i. e. his People) may know Jesus to put them forth of all that is contrary to his Mind.* Hereby you seem to admit they may be in that which is contrary to his Mind ; the which in your 8th. page, you seem to condemn N. C. for, as strange Doctrine, because he exhorts as you say, *The Children of God to believe in the Light, &c.* (and then you say) *Are the Children of God — Still in Unbelief ? &c.* And yet now in your 14th. page, you seem to admit they may be in that which is contrary to his Mind ; which differs not much from that which you so blame N. C. for, *Viz.* admitting God's Children may be in Unbelief : herein also you are guilty of doing that you condemn others for. Again, page 14 you say to N. C. *Then thy Doctrine is thus, The Flock of God must not be drawn from the Guidance of God's Spirit within, but as they are led by God's Spirit within.* But you have not proved these words to be N. C's, therefore not his Doctrine, but your own Forgery. For although N. C's words in his 4th. page, do admit, that *That which shines in their Hearts and Consciences may lead to joyn to some Form* : yet it doth not therefore follow, that such leading is a drawing from the guidance of God's Spirit within ; as you say ; for the Spirit is not, nor cannot be divided, or contrary to it self, but may lead some to joyn to some Form, and yet not draw from the *Guidance of God's Spirit* ; for whosoever is led to joyn to any form by the Spirit of God, is not drawn from, but with the *Guidance of God's Spirit*. Therefore herein also you are guilty of Forgery, to frame a Sentence, which you say in page 14. is *Rantisme* and *Blasphemy* ; and there falsely say, it is N. C's Doctrine, when it is not his, but your own ; and notwithstanding you have so often termed N. C's Doctrine *Blasphemy, Rantisme, &c.* and call so oft for Scripture to prove it ; yet you have not proved any one Sentence of his unsound ; but proved your selves *Perverters, Forgers, Lyars, Blasphemers, and Ranters, false Accusers, Raylers, and like wicked Atheists*, doing that you condemn others for, as is evident by your forging so many Sentences, which your selves say, are *Blasphemy, Rantism, Confusion, &c.* and for your calling for plain Scripture to prove, and urging F. B. for your President ; there is much Difference in the Case ; for F. B. desires Scripture to prove

prove such things as you impose as God's Laws and Ordinances on People to believe and practice, and require Belief or Subjection to, and not for every thing you believe or practice your selves, as to your own particular ; but did you do as you would be done by, then you should first have given *F. B.* plain Scripture (according to his desire) to prove those things : but instead thereof, see your Answer in *R. S's* Book, falsely termed, *Righteous Judgment*, p. 22. viz. *If Professors should query, Give Chapter and Verse to prove thy Practice of keeping on thy Hat, or disprove our taking it off to Persons, &c.* Had you Discerning and Judgment from God on all Occasions (as you falsely pretend) you would have discerned that your own Answer might serve your selves, and you would have been ashamed to call for plain Scripture to prove, untill you had thereby ratified your own Laws, and not been so unjust, as to refuse to prove them (you impose on People) by Scripture, and yet call for plain Scripture from others. But that which aggravates your unchristian Dealing, is, That notwithstanding you are such *Forgers, Perverters, Lyars*, like *Wicked Atheists*, and have delivered such Doctrine as your selves say, is Ranting and Blasphemous ; yet you have the Impudence to say to *N. C.* pag. 10. *That you have given the Judgment of Truth upon his Epistle.*

But if it be true, *That none that love, or make Lyes, shall enter God's Kingdom*, sad is your State who have made so many, and thereby rendred your selves Lovers of them. And I could not with satisfaction let your much Wickedness pass (*in those few words*) without some notice, for information of some who may be deceived by your good words, stole from Scripture ; also to vindicate the Innocency of *N. C.* and his Epistle ; the tendency whereof is to preferre the Light or Spirit of Christ in the Heart of every Man, before Man or his Orders.

AND seeing you have acted thus wickedly by *N. C.* unless the *Ethiopian* can change his Skin, it cannot be expected you should deal better with *T. C.* of whom you say, in your 17th. page, that thy Proofs may be manifest to be but meer *Think so*, and *Say so*, took on Sample : then for a Sample you cite *J. F's* words to me thus, *He takes no notice that I called on him to prove any of the many.* To which I replied in 6th. *Babel's*, pag. 8. *That is false* ; and then I cited some words of mine in 5th. *Babel's*, pag. 11. which I had wrote in Answer to those words : and I again referr it to the Reader, whether it is not false in them to say, *I take no notice, &c.* When as I did take notice of, and answer to those words : what, can I mention their words, and answer to them, and they be so shameless as to say, *I take no notice, &c.* And now again falsely say, *My Proofs be but base Say-soes and Think-soes* : For they be evident Proofs ; but their *Serpentine Subtily* is much here, to be observed when they come to paraphrase on my Answer ; then they change their terms, for they were, *He takes no notice, &c.* but then they turn them into, *Observe how he proves, &c.* pag.

pag. But I say, pray observe, that those words of mine cited by them from 6th. Babels, pag. 8. were in answer to that false Charge of theirs, and to prove that I had taken notice, when they said, I had not, and were not intended (as they falsely apply them) to prove *any of the many*, &c. but to prove *that I had taken notice*; for I placed the Untruth there, that they said, *I took no notice*, &c.

Pag. 11. you say, *Observe how T. C. proves any of the many*, &c. *Do Sacrifice all their Faith and Conscience to G. F. &c.*— And then (say you) thus he says, 5th. Babels, p. 11. and 6th. Babels, p. 8. *I think himself and R. R. have so done, and be too many.* Observe, that in citing those words of mine, they make not so much as an (&c.) to them; whereby, as also by their reiterating their words, *How doth he prove*, &c. They would have the Reader think that these eight words that they cite of mine, be all I offered to prove that *too many had Sacrificed all their Faith and Conscience to G. F.* But in 5th. Babels, p. 11. The Reader may find, I spent most of that page to prove it: I also mentioned the *Barbadoes* Subscribers, who said, *They desire to give up their whole Concern, Spiritual and Temporal to the Spirit of God* (as they term it, even that Spirit that leads you thus into Untruth) Now, if they did not mean, *All Faith and Conscience*, then they said false. See more at large in 5th. Babels also, for a further Proof of their Blasphemous Idolizing G. F. I cited some Passages out of a Letter to him, *Viz.*

‘Dear and pretious, One in whom my Life is bound up, — my Strength in thee stands, — by thy Breathings I am nourished, by thee my Strength is renewed, blessed art thou for evermore, — blessed are all that enjoy thee, — Life and Strength come from thee, Holy One, — reach unto me, that I may be strengthened to stand in the mighty Power and Dread of the Lord, — dayly do I find thy Presence with me, which doth exceedingly preserve me, — I cannot Reign but in thy Presence and Power, — Pray for me, that I may stand in thy Dread for evermore, — Reach through all in thy mighty Power to him, — pray for us all, that in thy Power we may abide for ever more, — I am thine, begotten and nourished by thee, — and in thy Power am I preserved, — Glory unto thee, Holy One, for ever. —

These shew that G. F. was too highly esteemed among Men, and therefore an Abomination to the Lord, and these be more than *base Think-soes, and Say-soes*. But for further proof of his arrogancy, if not his Blasphemy. I find it in Print, that he termed himself *The Son of God*; and *an Establisher of Righteousness*. Also in a Relation of some Passages between him and O. C. it is wrote that he said, *He whom the World calls G. F. is (not A, but) THE Son of God*: (Is not this G. W. THE by way of eminency.) Also it is wrote, he said, *My Kingdom is not of this World* (the words of Christ.) You charge N. C. with Blasphemy; but this looks more like Blasphemy than any thing in N. C.’s Epistle, and according to your way of charging others, it is so; but if not, I am sure it proves, he talks

talks arrogantly, and lifteth up himself; therefore his Mind is not right in him; and in all six *Babels* I have proved them guilty of many Untruths and Wickednesses, which they have not, nor can clear themselves off: and those Proofs of T. C.'s be not *base Think-soes and Say-soes*: but if I had not proved, but said, *I think so*; I know not but my Thoughts may go as far, and as well as your Brother C. T. (that *Shrine-Maker*) his *For ought I know*: nay, he hath slandered J. S. and for Proof he says, *It arose in me, It opened in me, For ought I know*. Are not these, by your own Judgment, *base, &c.* And you go on perverting, pag. 18. you say of me, *He seems by his Saying, How dare J. F. &c. to make as if it were some Crime to say T. C.'s Think-soes is no Proof.* But those words of mine were, *How dare J. F. affirm such an Untruth, &c.* were by me used, after I had proved him in an Untruth, as in 6th. *Babels*, pag. 8. and not in answer to that, as they now imply them; for they seem to make as if when J. F. had said, *T. C.'s Think-soes are no Proof*, that I returned only those eight words by then cited, in answer; but that is false, and those words were wrote on another occasion. Herein also they be unjust.

Pag. 18. They charge T. C. with Lying, and for proof, they cite some words of his 4th. *Babels*, p. 10. Viz. *G. F. will not admit that any have the least measure of the Spirit, who submit not to his Laws.* I confess, seeing I had to do with such *Perverses* as you be, I should have more fully worded my Mind; but I know also you are not so ignorant, as to understand me, as if I meant that G. F. nor you will not admit any such to have the Convictions of the Spirit; but, by not having the Spirit, I meant, are not led by it; or as G. F. term is, *Are err'd from it*: or as your Doctrine is, *All that are left with the Spirit of Truth, they must be of one Mind.* Whereby you include all from the Spirit that be not of one Mind and Judgment with you: or if you allow others that differ from you, to be with the Spirit, then you cut off your selves; but that I am sure you will not do; therefore you do exclude all from the Spirit who are not of one Mind and Judgment with you; and in this sence I meant, you will not admit them; for G. F. says, *They that the Meetings have not Unity with they be err'd from their Measures* (but says he) *the Universal Spirit hath Unity with the least measure, &c.* Therefore by this Doctrine it is evident, you allow them not to be with the Spirit, and in that sence have it not, or are without it, as is said in Scripture of some who be without God in the World: now in some sence none are without God or his Spirit, for by him all move, and have their Being: add thus I know you do allow all have the Spirit. But were I in your Spirit of Perversion, I might give one more Example, of your Lyes from your 3d. page, where you say to N. C. *Beauif thou saist, I am Rich, &c.* Now, I am sure N. C. doth not say so of himself, and therefore by your own Judgment, that is a Lye; but it is you that say so, more properly than he, for you say, *Comp. buy of me Gold, &c.* And if this were, as you say, a Lye, you might have deducted out of your own Account in 3d. 4th. 5th. and 6th. *Babels*, two for it, and yet you stand Debtor forty Rill. But now *Babels* Filthiness begins to appear, she is glad of any false Covering, that she thinks may hide it from her Lovers. God grant you Repentance.

Errata. Page 6. l. 6. f. and you, r. not as you. p. 8. l. 30. f. it is, r. is it. and l. 31. f. but, r. though.